

A
LEGACY
LEFT

To the world by (that able Lawyer)

RICHARD CRESHALD, *Serjant at
Law* ; late one of the Judges of the
Court of *Common-Pleas*.

Addressed (in his Life-time) to his
four Sons in Lawes.

And may be very usefull for all men
to read and Practice.



Printed in the yeare of our Lord, 1658.

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LEGACY

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THE

Answer of RICHARD CRESHALD,
Serjant at Law, late one of the Justices of
 the Court of Common-Pleas, at Westminster.

To his foure Sonnes in Law, WILLIAM NOEL,
 SILVANUS WOOD, WILLIAM STONHOUSE, and
 WILLIAM DRAPER Esquires, Touching his Re-
 linquishment of being, and continuing Justice in
 that Court.



Sonnes at my Returne from my
 Chamber at *Serjants-Inne*, I was
 unexpectedly saluted with I
 know not what kind, or rather
 unkind Report whispered of, by,
 and amongst some of my Friends
 neere unto you, for my not ac-
 cepting that Justice place, being
 of that great Yearly value, wherewith I might have
 much enlarged your Portions with your Wives, and
 besides, have somewhat Contributed towards the
 support of other of my Friends; especially, there
 A 2 being

being (as they conceived) no solid or just ground to move me to that Refusall, having my Selfe all this long Parliamt (untill I was made a Iudge) been one of the Members of the house of Commons, and so could not be ignorant of their Intentions, Proceedings, and Transactions touching the State and Government of this Kingdome.

And besides, that I might the rather have been confirmed in the Acceptance by the Example of the Six learned and grave Judges, who did not decline the same, but readily accepted thereof; some of these likewise having been late Eminent and chiefe Members of the house, as they are chiefe Iustices in their severall Courts.

This Report and censure of me, is not so heaوية that I feele any great weight to Suffer under it; but yet that my Integrity and Iudgment might continue intire with your selves and my neere Friends I have made choyce (having leasure, and no better employment solliciting me,) and being willing to make the sands of mine Houre glasse seeme to be fewer and runne faster, to take my Pen in hand, and to shape this extemporary and miscellane Discourse to be sent unto you.

Which if unsatisfying (though true) yet will not the time be totally lost or spent; For in the vacancie of busineses in mine owne Profession, I ever delighted to be found rather *Mediastinus domi*, in doing some drudging and common Work at home, then *Otius foris*, in doing nothing abroad.

First therefore, as to my Daughters marriage
Porti-

Portions, they were not Inconsiderable; but Equall to those given by the best Gentlemen in your Country; and I made just payment of them, not without hope of some valuable and considerable Additions, that they may be bettered either by my Life, or in my Death.

And yee are all Gentlemen of competent Estates, and for your Wives, both to your selves, and all that know them, are such as need not the commendation of a Father, that am going to another world (where not the great Revenue of a Justiceship will avails me) but I must make another provision, if I intend to live happily; and therefore it were a bad exchange to wound mine owne Conscience for a little Honour, or a great deale of worldly profit.

Preferment here is like a Crocodile, *Sequentem fugit, fugientem sequitur*; and whether fled from, or followed, it may happen as to *Saul*, who was made a King, *Balaam* a Prophet, and *Judas* an Apostle; I thinke not for their Preferment, but rather for their Destructions.

Next as touching those Transactions, I have observed both in and out of Parliaments; which are now become the common Theames and Arguments of all Europe, I can say little.

But in truth I ever honoured Parliaments so much, that I would willingly pray, that the end of this Night, might yet crowne the worke; so it be good both in the matter and in the meanes.

But hitherto it is true, the hopes wee haue had these many yeares been fed with, are turned mouldie;

die, as our wine meat wee have eaten; in all that time hath had so much blood in it, that wee have thriven neither in our Soules, Bodies, or Estates; and what mine owne digestion hath been, that which here followeth will better vindicate.

But I am no such Alchymist, that can (though out of so huge a masse) extract any substance of verue at all, and little of Fancie.

It is true, I was a Member of the Commons house both in this, and severall former Parliaments; In those I sometimes spake, though perhaps little to the purpose.

In this, after some space of time, perceiving perturbations to arise, the humours to be stirred, and the Speakers members multiplied, not without Animositities; I thought it began to be as in the time of *Amps*, wherein the Prudent shall keepe silence; for it is an Evill time, and there may be danger for Earthen vessels to be set amongst Iron pots.

It is true, that I there heard from men of wisdome and Learning, some Novell principles and Modes proposed for Reformation, both in Church and State, which being out of the common road. I first strove to melt mine owne braines into an Invention of the all ay, but my apprehension being too narrow, to apprehend theirs, and finding mine owne, like the jewels of the Israelites, turned as into a molten Calfe, I did in the end as a man Law-bound, rest, best satisfied with the old way; But yet subject to the distinction, *inter usum & abusum*; Before I set my feet into the House, there was ministred unto me,

me, the ſolemne Oath of my Allegiance, Supremacie, and Obedience, to our late King, his Heires, and Succeſſors, and to defend to my powe, all Iuriſdicti-
ons, Preheminences, and Authoritie granted, or be-
longing unto them, or united and annexed to the Im-
periall Crowne of this Realme.

After this Oath taken I entered into the Houſe
with this one Principle in me, that the *Jura Regalia*
of our Kings are holden of Heaven, and cannot for
any cauſe Eſcheat to their Subjects, nor they for any
cauſe make any poſitive, or actuall forcible Reſi-
ſtance againſt them; but that wee ought to yeeld to
them paſſive Obedience, by ſuffering the puniſh-
ment, even albeit their Commands ſhould be againſt
the Divine law. And that in ſuch caſe, *Arma noſtra*
ſunt preces noſtrae, nec Poſſimus, nec Debemus aliſer
reſiſtere; for who can liſt up his hands againſt the
Lords anointed and be guiltleſſe.

Afterward when the Trienniall Parliament was
enacted, but that not ſatisfying, then, for the Diſ-
charging of the Armies, and the debts of the King-
dome, this to have continuance, during the pleaſure
of the two Houſes; demanded I conceive, without
any ſiniſter end, or intent of the Parliament at that
time; and had the King made Answer to that Pe-
tition, as *Salomon* to his Mother *Bathsheba*, when
ſhe prayed, that *Abiſha* the Shunamite might be
given to *Adoniah* his Brother to wife; Doeſt thou
(ſaith he) aſke *Abiſha* the Shunamite for *Adoniah*,
aſke for him the Kingdome alſo. Or as our Saviour
CHRIST, to the Mother of *Zebedees* Children;
when

when she payed, that thole her two Sonnes might sit one at his right hand, the other at his left in his Kingdome; they received from him this Answer; *Yee know not what yee aske*: I am confident, that then *Numas* Temple dedicated to *Ianus*, might have long since been shut up; and both Parliament and people more happy. For it is observed even in this Kingdome, that as the Sovereigne hath seldome prospered, who trampled downe the Subjects just Liberties; So those Subjects as seldome prospered, who climbed up to lop off the Kings just Prerogatives.

For in truth, God so disposeth in Iustice, both of Kings and Subjects, that as that of the Subjects libertie; doth in their owne hands breed Comfort to Support them in their Allegiance and Loyaltie to their King; but in the hands of the King himself, becomes a Canker to eat him out of the love of his Subjects.

So that, of the Kings Prerogatives doth in his owne hands becomes a Scepter to protect his Subjects from Ruines; but in the hands of the Subjects becomes many times Speares sticking in their owne sides, and as Spades to digge their owne graves the sooner for Death.

For Sovereigne power in Subjects, doth no better agree with the stomacks of fellow Subjects; then the Quails and Manna, Angels food which God gave to the Israelites, when they lusted in the Wilderness; for withall hee sent them leane-ness in their Souls, and it came out againe at their nostrils, and it

was loathsome unto them ; For they murmured against *Moses* their Prince.

But the King, in stead of Yee know not what yee Aske, or aske yee the Kingdome, also Answers, *Le Roy il voit* ; So as then as the Parliament intended, the Armies are to be disbanded, and the Debts of the Kingdome payd, and so a firme Peace to be settled.

But before any of these things effected, this Royall slip of Monarchy, for the Continuing or dissolving of the Parliament, became no sooner to be Transplanted into a popular Soyle, but Cursed feares and Iealousies, Disturbances, and Tumults, the concurrence of hidden Causes meeting with them so sprung up so suddenly, thrived, and were so well improved, that then followed the dividing of the King from the Two houses of Parliament, Of the Lords, from the Lords, of the Commons, from the Commons ; Remonstrances, Declarations, and Protestations on both sides, Seizing on Townes, and Forts, Custome, Ammunition, Navie, Taxes, Sequestrations, Plunderings, Excises, with many more *Ejusdem farinae* ; and having gotten the jaundies, wee see all things yellow, and are raising great Armies on both sides, The *Milites Armati*, *Docti* & *Indocti*.

The *Milites docti*, marching with their distinctions, betweene Monarchy absolute, and limited, limited and mixed, between a power radically limited, and not onely in the Use and Exercise of it, between a Morall power to Resist, and an Authoritative

tative and Civill power, between Resistance of the person, and of the Authority between Resistance of the King himself, and of his Agents and Officers. Between Resistance positive, and Active, Negative, and Passive. Between *ius Regeminis & Vsurpationis*, and what is not Resistance of a Kings power, but of his Will. Not a fighting against the Magistracy, but against the man.

The *Milites indocti*, marching *Al a mode de France* armed with fire-brands, Tongues of Sedition, having their very Pulpits made chaires of Iuglers, entertaining the people with shamelesse Pasquils and Discourses, grounded upon the malice of the Times, becomming Trumpets to sound forth — *Querelos, & ambiguos, de Principe, & Parlamento, Sermones & queque alia turbamenta Vulgi*. Having likewise to follow them, that no Excrement be lost, that may aspersed and bring into *Odium* eyther Majesty, on the one side; or the Parliament on the other side.

The mendacious Mercuries, and Pamphlets of the time; and as all these *Gladio oris*, marching in their conflagrations, in their ranks.

So lastly, the *Milites armati* on both sides, *Oro Gladij*, who as the *Sabeans*, and *Caldeans* did with *J o b*, take away our Oxen plowing, our Asses, and Camels feeding; and have slain our Servants with the edge of the Sword.

And as the Prophet complains, have spoyled our Houses, Ravished our Wives, Fired our Townes and Cities, Desolated our Country, and scattered abroad

abroad the Inhabitants thereof, with confused noise of Battels, and Garments rolled in Blood; leaving us all on both sides, to the lamentation of Sinners.

It is thou (oh GOD) that hast moved the Land, and divided it, that hast shewed thy People heaue things, and hast given them a Drinke of deadly Wine, lettest them to be Eaten up like Sheepe; makest them to bee rebuked of their Neighbours, and laughed to scorne, and had in Derision of them, that are round about them.

The dead bodies of thy Saints and Servants, are given to bee meat to the Fowles of the ayre, and the flesh of thy Servants unto the Beasts of the Land; and those that remaine, thou hast smitten into the place of Dragons, and covered them with the shadow of Death.

So as, that Graunt for continuing the Parliament, Intended to avoid Civill-warre, hath through some Errour, eyther in the Matter, in the Meanes, in the Motion, in the Moderation, or in the End; proved the readiest way so to kindle it, as that the flames thereof hath Scorched us all, and been little better then the Eagles stollen flesh from the Altar, which by the fire Cole that stuck unto it, consumed her Self and her young ones, with the Nest it selfe.

And this Mysterie first countenanced under the Tytle, KING, and PARLIAMENT, hath wrought by secret and hidden Influences; that Solons Decree, that every man which in a

generall Commotion was of neither part, should be adjudged Infamous, seemed too severe and penall.

For in truth, divers Conscientious men, in respect of their Allegiance to the King, on the one side, and of the Honour and reverence to Parliaments, on the other side; in this *Via bi-via* stood at Gaze, whilst others, being perswaded before they were Informed, and then refuse to be informed; because they would not be perswaded.

And thus the question became more and more dangerous, and to be urged with more violent Arguments, and sharper Syllagismes, then by the weake weapons of Instruments made with Paper, and with more Forces and distinctions, then could proceed from any Legall or Logicall engine.

But, it is an Aphorisme, or generall Rule in Physicke; that in Naturall bodies, the longer they are in health, the more dangerous is the Disease when it commeth, and the longer in Curing; as having none of those humors spent, which by the distemper gave Foment and force to the approaching Maladie.

Even in Politicke bodies, when Civill warre once seizeth upon a Country, Rich in the pleasures of a long Peace, and full with the Sufferers of a continuall Ease, it never leaves purging those superfluities till all be wasted and consumed, *Quæ alia res furores peperit, quia nimia felicitas.*

And

And thus the Sinnes of our peace brought upon us these miseries of Warre; And for our Sinnes in Warre, wee are yet denyed the blessing of Peace; and are as the King expresth it, still kept in the Circulation of miseries.

But it is an Intendment too forraigne and uncharitable, that this Spurious brood of Evils, proceeds from a Parliaments Generation, which useth rather to bee an Antidote to Expell all poisons, both in Church and State. And even as the Quintessence and Elixar, which turneth all it toucheth into Gold, wherewith it Cureth all diseases in the Government; and that also of the Kings evill, but yet not kill the King.

Parliaments doe rarely strike the Basilisk veyne, to cure the plurisie of the State; but did never in the worst of times, or greatest Exigents, make cyther any Regicide, Decollation, or any Abscission of that gordion knot of Government by Kings, Lords, and Commons.

It useth to cure Heresies, and Schismes, and maintaine the Orthodox Doctrine, and wholesome Discipline in the Church.

It useth to cure Tyrannie and Oppression, and maintaine Unity, and Strength in the Monarchy.

It useth to cure Factions and Divisions, and maintaine Councell, and Wisdome in the Aristocracie.

It useth to cure Confusion and Tumult, and

maintaine just Liberty, and respect to Common good in the Aristocracy.

But it is too true, that the most part of the world, is still Ignorant of the Truth of matters, and is guided by Opinion, not by Iudgement.

And so the Parliament may for a while beare both the Name, and the Blame, but not beget the Child.

And it was not the act of the Parliament, but of King HENRY the fourth, and his victorious Army, that Deposed RICHARD the second; So might a *Melius Inquirendum* bee legally executed. It would discover so much unto us, that wee might say and Seale it for a Truth, that we hate (though not in Parliament) those, which for the present shall passe under these Characters hereafter I may tell their Names, who *Honores quos quieta Republica desperant, perturbata, consequi se posse arbitrantur*, and who *in Novandis, quam in Gerendis rebus, sunt Aptiores*, that know the Center, but will not keepe the Circle. Nor hold any Medium, *inter præcipitia & summa*, from the wombe of whose braines, sprung forth this monstrous brood, and not from Parliaments.

And it is to bee feared, that some of these assuming to be *Avia in aliena Republica, hospites in sua*; in hope to discover some Utopian Republike, like the Egyptian Frogs, leapt into the Land of *Gushen*, and others of them, *Inter ipsos*

fos Gloriosos milites, and there have so timely Crooked their antiquated principles, fetcht from before the beginning from Kingdomes. That *Humana potestas radicatur in voluptatibus hominum*, and so by consequence; That *Popularis potentia, optimorum potentiam superat*. That thereby they have prevailed, to bring it to the Experiment (though altogether improper and full of danger) in this late flourishing Monarchy, settled and continued from long, before time out of mind.

The Senate of *Rome*, upon a lesse occasion repealed their Act by which their Slaves were enjoyned to weare a Badge, to distinguish them from Free-men; least otherwise, had it continued in force, then by comparing the Multitude of the one, with the paucitie of the other; they might by Mutinies and Tumults, bring the City and Republick in danger.

Yet these by such Principles, and by their Meanders, and Mazes, and other Artifices have had the lucke, to bring their Game unto the last Rest, and in that have gotten the advantage of dealing the Cardes; and so packt them, by casting out the small ones, and by Shuffling in the false ones, that the crafty and cunning Gamesters, they have brought the whole Kingdome to be at Stake against their nothing; and are confident to winne the Game, ulesse God who is the beholder and looker on, and sees more then they
that

that play the Game, dorth in mercy to this Nation prevent them. *Nam Deus qui bonus, non fineret mala fieri, nisi Omnipotens etiam de malis facere possit bene.* God who is onely good, would not permit evill to happen; but because hee being Omnipotent, is able to turne it to Good.

But in the meane time, who but a *Nero* can sit, and sing while *Rome* burres; And who but a *Faux*, mournes not at the Destruction of his Country, so neere approaching.

Wee are already inforced to Say, as in *Hosea*; We have no King, because wee feared not the Lord.

What then, should a King doe to us; wee have spoken words, Swearing falsly, in making a Covenant; and thus Judgment sprung up like Hemlock in the furrowes of the field; For the transgression of the Land, many are the Princes thereof, but by a man of Understanding and Knowledge, the State thereof shall bee prolonged.

My Sonnes feare yee the Lord, and the King, and meddle not with them, that are given to Change; for their calamity shall arise suddenly.

And thus having at the Gloomie times past, and present, lighted my Candle sufficient for a Darke lanthorne, which once more lighted a New in the time future, may shine as Torchlight. My Genius prompts me, till then, to proceed no further in this Argument, but to have
been

been Content to have touched, rather upon these few Generals, then to meddle with any Particulars at all, least by treading over-hard upon the heeles of the present Times, and my Papers by some Over-sight falling under the Survey, and malevolent Aspect of some Squint and Blood-shot Eye; J might stumble, and so fall, either into Plunder, or a Prison; neither of them suiting either with my great Age, or small Estate.

But J referre these politick Gamesters of State, to beare in mind the verses of the *English* Poet;

*Men doe not know, what then themselves will be,
When as nor then, themselves, themselves they see;
Men ambitious once Inward to Raigne,
Can never brooke a private State againe.*

And touching the Parliament, I shall say no more, but I conclude with that Embleme of Kings which I have read of, *viz.* That it was a Conceit of old, that a huge and mighty Gyant beares up the Earth with his Shoulders, which hee changeth at the end of certaine yeares for Ease, and that such removall causeth Earthquakes.

Even so Kings, bearing the Burthen and Government of their Kingdomes on the shoulders of soveraigne Anthonity: If that Burthen bee once removed, and thereby the King disabled to say with King DAVID, *Ego sustineo Columnas ejus*; Then no marvell wee have had such Earthquakes in the change.

And if time shall not discover these two things to be Riddles; that the Parliament (as I have al-

ready said) was properly neither Inventer, nor actor in these Tragedies, and that yet this Nation will suffer more Earthquakes, and have no settled, or firme Peace, till both this Parliament bee ended, and the Burthen of Government which is removed, set again upon the Gyants shoulders, then have I not erected my Figure aright, but my Starre hath misled me.

And lastly, touching my Iudges place, though nothing in these relations touching the Parliament, would minister any Incouragement unto me, for continuing still a Iudge of that Court; yet might I have still kept with GOD, and mine owne Conscience, those Iudges Oathes I had before taken; I should willingly have still served my Country in that place, but my Refusall thereof, proceeded from the Reasons ensuing, and the very truth therein is shortly thus: All the twelve Iudges of the Kingdom, after a serious debate amongst themselves, gave first unanimously their Answer to the Committee of Parliament, That they would not approve of the Alteration of the Government of the Kingdome.

Within a few dayes after, wee were commanded to wait on Mr. Speaker at his house.

He in the name of the Parliament, was pleased to declare his Great and favourable Respect of the House unto us; and that they desired wee should continue in our severall Courts at *Westminster*, and wee should have our Saleries of One thousand pounds *per Annum* & piece Confirmed unto us, and the accustomed Fees of the Court besides, which as is conceived, doe make it together to amount
in

in *total* to every Iudge 1500*l.* *per Annum* at least.
And to the three chiefe Iustices, much more.

A sweet and dainty morsell, upon this occasion,
more fit (as I conceived) for an Ostridge digestion
then for a tender Conscience.

He likewise declared unto us, That wee should
not Iudge according to the fundamentall Lawes of
this Kingdome; but that we must take New Pa-
tents under a new Seale, and so have our Places
and Authorities divided unto us from a New pow-
er; but not from any King. And that we must all
there presently, give unto him our positive Answers,
in regard the next day after it would bee Terme
time for the Iudges to sit in their severall Courts.

Hereupon wee with-drew into another Roome,
and there in stead of our former unanimity, we fell
into a Discrimination, and so returned to Mr. Spea-
ker, and gave every one his owne severall Answer.
Six accepting of such New Patents, and the other
Six refusing; of which last number my Self was
one. And I feare not to Declare unto you, some
of those Reasons which induced me thereunto, and
for some other of them, it will not at this time be
safe for me to Expresse.

First, by the Lawes of *England*, the King of Eng-
land is said never to dye *in genere*; but no questi-
on *in Individuo*, hee dyeth. As for Example.

Queene *Eliz.* dyed, and by the Discend from the
blood Royall, King *James* then in *Scotland* became
presently our Absolute and compleat King of
England, without any Ceremonie, or Act to bee
done *Ex post facto*. For by our Lawes there can be

no *Inter Regnum*. And an External promulgation, or Coronation, and ornaments of Solemnization of the Royall descent, but no part of the Title.

King HENRY the Sixth was not Crowned King till the 8.th yeare of his Raigne : And the like may be said for divers other Kings of this Realme.

So King CHARLES the first Dyed, and by Discent CHARLES his Eldest Sonne, then, and yet beyond the Seas, and in forraigne parts, becomes as Absolute and compleat King of England, without either promulgation or Coronation as was King JAMES his Grandfather.

And in our common Almanacks which yearly comes forth, and the Title of the Kings have this Note, *verbatim*. — Note that every King begins his Raigne when the preceeding King ended his. How then such new Patents derived from a New power, and not derived from him, or in his name, can be vertuall ; I doe not yet understand.

Secondly, we owe unto the King a naturall Allegiance, and Obedience originally due by Nature and Birth-right, as we are his naturall borne Subjects, and hee, our *Pater Patrie* ; which relation between King and Subject, is a farre stronger Relation then that between a naturall Father, and his owne Child. And it is by a meere Impression of nature sealed by God in the Conscience, and no Authority of Men, or Angels can priviledge or exempt man from this obligation.

Thirdly, we owe unto the King and his Heires, a legall Obedience and Allegiance by that Oath which

which every man subject, after hee attaines to Twelve yeares of age, and is yet commonly in use, in every Leet or Court day; to this effect.

You shall sweare, That you shall be true and faithfull to our Sovereigne Lord the King, and his Heyres, and Truth and Faith shall beare of life; and member, and Terene honour; and you shall neither know, or heare of any Ill, or damage Intended unto him; that you shall not defend. So help you Almighty God.

Fourthly, though every Subject is presumed by Law to be sworne by this Oath to the King; yet by a Law made in the first yeare of the Raigne of Queen *Elizabeth*, another Oath is enjoyned to be taken, That the King is the Supream Governor of this Realme, and to beare faith, and true Allegiance to him, his Heyres, and lawfull Successors; and to Defend and assist all Iurisdicktions, Priviledges, preheminences, and Authorities, granted, and belonging to him, or them, or united, and annexed to the Imperiall Crowne of this Realme.

And by another Law made in the third yeare of the Raigne of King *Iames*, another Oath is enjoyned to be taken (*inter alia*) to beare Faith, and true Allegiance to him, his Heyres, and Successors; and him, and them to defend against all Conspiracies, and Attempts whatsoever, which shal be made against his, or their Persons, their Crowne, and Dignity.

And by another Law made in the Seventh yeare of the Raigne of the same King, All Students of the Innes of Court, all Readers, Serjants at Law,

and all Temporall Iudges, and Iustices of the Peace, are (amongst many others named in that Act) enjoyned to take the same Oath upon severall Penalties. All which severall Oathes and some of them, severall times have lawfully ministred unto me.

And therefore from all these premisses, I could not but draw this Conclusion ? That for me to Act as a Iudge, under a power not so Derived, were not according to my Oathes, to Defend but contrary to my Oathes to destroy the Iurisdicions, and Authorities belonging unto the King and to his Crowne, and so, I must remaine guilty of that grievous Crime of wilfull breaking of my Oathes to GOD, and Men ; for which heynous Sinne, my Conscience is both *iudex*, & *vindex*, would condemne me ; and God who is greater then my Conscience, would much more condemne me.

Nam Deus scit in nobis quod ipsi nescimus.

And it is against the very Essentiall liberty of our Soules, to bee informed to breake an Oath, wherein wee are justly Obliged both to God and man. Besides, though I should not scruple at the Power, which doth assume, and act the alteration in the Government ; yet, I am not satisfied with the lawfulness of that, touching the Disinheriton and Expulsion, if not Destruction of all the Blood-royall, that may, or shall pretend to the Crowne. Neither touching the Shedding of that Innocent blood in this my native Country, which is like

to ensue, if inforced to a new Warre, my selfe ; It a Iudge, should thereby foment in a farre greater Measure, then others ; and so be guilty of the Shedding of that blood, which in my Conscience already tels me will Cry to heaven for vengeance.

And as to the acception of New Patents, by those Six grave, and learned Iudges. It is mine owne Conscience, and not their's, that will either damne me, or save me.

If I should but Doubt, and yet doe it, that would become a sinne in mee, which in them doing, and not doubting, will perhaps be no sinne in them. But I shall heartily pray to God to blesse them in the execution of Iustice in this Nation.

And for my Selfe, though I could not in my Conscience accept this New Patent ; yet both in Conscience, Religion, and prudence, I hold my selfe bound to yeild Obedience to what Government soever, New, or Old, wherein I live, which will not bee for long time, sithence by *Dauids* Arithmeticke, I have by reason of mine old Age, but Two or three yeares to live.

And by my Physitians judgment, by reason of mine Infirmitie, not so long ; And therefore being borne to live a Prisoner in this world, under a keeper which is my Conscience.

And

And here to obtaine pardon for my Sinnes upon
 my keepers Testimony, how dare I fight against
 and wound, and offend my Keeper? For, a *woun-
 ded Conscience who can beare*, but rather keepe
 him for my Friend untill the comming of my
 Iudge, who tarrieth not but commeth quickly,
 Amen.

Veni agitur Domine Jesu.

And for my selfe, though I could not in my
 Conscience, yet for the New Testament, yet for the
 Conscience, Religion, and guidance I hold my
 selfe bound to yield Obedience to what Govern-
 ment, be it New or Old, wherein I live, which
 will not be for long time, it being by Decree
 of the Parliament, I have by reason of mine old Age,
 but Two or three years to live.
 And by my Physicians judgement, by reason of
 mine infirmity, not so long, and therefore be-
 ing bound to live a short time in this world, not
 but a respect which is my conscience.

And

